A SERMON

Preached before the Worshipful

MAYOR of Bridgewater,

And several other Members of that

Ancient CORPORATION, in the County of *SOMERSET.*

At a Lecture Design'd for

Reformation of *Manners.*

By John Cumming M. A. Minister of the Gospel in *Shepton-Mallet*, in the same County.

Because thine Heart was tender, and thou didst humble thy self before God; I have even heard thee also, saith the Lord. 2 Chron. 34. 27. *Shouldst thou help the Ungodly, and love them that hate the Lord? Therefore is Wrath upon thee, from before the Lord,* 2 Chron. 19. 2.

Proponamus oportet finem summi boni, ad quem nitamur, ad quem omne factum nostrum dictumque respiciat, veluti navigantibus ad aliquod Sidus dirigendus est cursus. Vita sine proposito vaga est, *Sen.*

Printed for *Tho. Browne*, Bookseller in *Shepton-Mallet*, 1699.

To the Right Worshipful,

GEORGE BALCH, Esq; MAYOR of Bridgewater.

Honoured Sir,

YOU know, that a Life full of Vertue, constant and equal in the Profession and Holy exercises of Religion, is what our blessed Lord hath recommended to his Disciples, as the way to eternal Happiness; and how unbecoming a Christian it is to give loose reins to his own Corruptions, or take pleasure in those that do so.

Hence it is, that no occasion hath presented, since You were called to a Publick and Honourable Station, to do GOD and your Country Service, but you have embraced with Zeal, and managed with Prudence.

As God hath preserved his Covenant in your House, and recommended the Religion you Profess, by the Pious Example of so worthy a Father, so neither the Vanity of the World, nor the influence of a degenerate Age, hath had any power on You, to do any thing unworthy of your Self, of your Family, or of Religion.

This watchful Conduct no doubt, hath fixed the eyes of the People on You, and captivated their Hearts.

Go on Sir, in your Zeal for GOD, in your generous tenderness of the good of Mankind; in your watchfulness over your Self, in your special Respect to such as Fear God, and in your Holy disdain, and contempt of Sinners; And let this be your Motto, Valiant for the Truth.

Nothing but your Zeal for God, and Ardent wishes for the Reformation of our degenerate Age, could move You to Request the Publishing of the following Discourse, (and I doubt not but it was Your leading the way that provoked others to joyn with You in the same Request) which Request I have now yielded to, after some struglings with my self to commit to the Publick, what I fear hath not much more to Recommend it, but Your candid Interpretation, and the charity of the Auditors, before whom it was delivered.

However Sir, the Friendship wherewith You are pleased to Honour me, with a faint hope, that Providence may design Benefit to some by it, hath ventured its fortune in the world.

If it may in the least Answer the design for which it was intended, the awakening any to a Zeal for God, his Truth, & that Reformed Religion we Profess, I shall bless God that ever it was Preached or Published, how little soever it doth please the Curious, or what Censures soever I incur on its account.

I leave it therefore, Sir, such as it is, to the providence of God, and under Your Umbrage. And that God may Honour, and fit You more and more to do him Service, and multiply his Blessings of all sorts upon Your Family, is the Prayer of

SIR,

Your much Obliged and

Faithful Servant,

Shepton-Mallet, June 19. 99.

John Cumming.

Rev. II. 2.

And how thou canst not bear them which are evil.

IT is an undeniable Demonstration of the absolute Perfection of the Divine Being, and among other things, of his Essential Holiness, That on the one hand, *he loveth the righteous, and looketh with Complacency upon the upright*, Psa. 11. 7. 146. 8. and on the other hand, he is of purer Eyes, than to behold Iniquity; nay, he *hateth all the workers of Iniquity*, *Hab.* 1. 13. *Psa* 5. 5.

God standeth in need of nothing out of himself, (being Perfection it self) to make him happy, or to add to his Joy and Pleasure; yet he is pleased to delight himself with the derived and imperfect Holiness of his Creatures. He is pleased with the rude Draughts of his own Image, and taketh Complacency to magnifie himself, his Justice, Holiness and Mercy, in the way of Righteousness.

But he cannot deny himself, whatever Sinners do; nor is he a God, whatever sinners think, that hath pleasure in wickedness. No, he is Holy and Just; Evil dwelleth not with him, neither shall the foolish stand in his sight. His essential Righteousness is such, that as he loveth Righteousness and the Righteous, so he hateth Wickedness, and the wicked as such.

All this is undeniable from the due Consideration of the divine Perfections, from the Revelation of God's Will contained in the Scriptures, from his Approbation and Commendation of the Righteous, and his Displeasure, and declared Abhorrence of the ungodly; and finally, from the great rewards laid up in store for the one, and the heavy Judgements threatned to, and infallibly inflicted on the other.

From all we may see, how tender God is of, and zealous for his own glory. And that it is in his will and pleasure, That rational Beings, especially such as espouse Religion and Christianity, should herein resemble and imitate him, you may learn, (amidst other things) from the words of the Text; the Commendation of the Angel of the Church at *Ephesus*, *I know thy Works, and thy Labour, and thy Patience*; *and how thou canst not bear them which are evil.*

There are many things commended in this Angel and Church; but that which I shall confine my self to at present, is, that part of the laudable Character, which respects a Zeal against Sinners as such, *And how thou canst not bear them which are evil.*

In speaking to which Words, I shall meddle no further with the Context, than I judge absolutely necessary, to shew the Connection and Dependence. Let me only put you in mind, that valuable Interpreters look upon these seven Churches of *Asia*, (to which you find Epistles directed in this and the following Chapter) as typical of the state of the Church, from the Infancy.

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of Christianity to the end of the World. And if so, then each Church, or the Church in its several Periods, may learn from these Epistles, what is of the greatest Concern, with respect to Faith and Manners; more especially, what with relation to Mens Actions is praise-worthy and rewardable, and what reproveable and liable to a Divine Censure.

This being premised, let us hasten to the words which are a part of the Commendation of the Angel, and Church of *Ephesus*. I shall not enter upon the dispute, whether the Term *Angel* is to be taken for any particular, superiour Minister, in this and the other Churches; or collectively, for all the Ministers in them. It shall suffice at present, to acquaint you, that the word Ἄγγελος, signifieth no more than a Messenger; and this is common to all Ministers to be God's Messengers.

Now the Character of this Messenger or Messengers, and probably of that Church, whose Angel or Angels he or they were, is as followeth, *I know thy Works, and thy Labour, and thy Patience, And how thou canst not bear them which are evil*, and so forth. Tho' it is one Branch of this Character, I design to insist upon; yet, because of the coherence, I must briefly consider the Verse from the Beginning, *I know thy works*, &c.

Here you have, *1st*. The Person speaking: *I*, He that holdeth the seven Stars in his right hand, who walketh in the midst of the seven golden Candlesticks; as in the preceding Verse. This was Jesus Christ, the [illegible]

find by consulting the first Chapter throughout. The Person is expressed in your Translation, but in the original couched or implyed in the verb οἶδα. 2dly. What is affirmed of him, *I know thy Works, and thy Labour*, &c. *I know*. Now this Knowledge may have different Acceptations, as it respects Works in general, or such as are good or bad in particular.

I. As it respects Works in *general*, it signifieth Christ's Omniscience: And so the meaning of the Phrase, *I know thy Works*, (which we have in the Front of every one of the seven Epistles) I say, the meaning will be, That Jesus Christ had a full Knowledge or Comprehension of all the Works of this Angel or Church, whether good or evil; and so of all the others: Nothing was hid from him. And this was a manifest Proof, 1*st*. Of his Divinity, and consequently that his Knowledge was omniscience, and his Testimony beyond all exception. 2*dly*. That the greatest Fear and Reverence were due to him, as the Searcher of Hearts, and Witness of all Actions: But then,

II. As the Knowledge of Christ respects *particular good Works*, it signifies not only Omniscience and a full Comprehension, but an Approbation and Commendation; and so the Word is to be taken in this Verse. Christ not only knew, but he approved and commended at large the Works of the Angel and Church of *Ephesus*. Therefore it follows, that they were good and praise-worthy; for the Holy and Just one, tho' [illegible] approveth or commendeth

nothing but what is approveable and commendable.

III. As the Knowledge of Christ respects particular evil works, it signifieth Omniscience together with Aversation: As he knows, delights in, approves and encourages good works; so he knows, hates and witnesseth against those works that are evil. As all things are naked before him, so of all Men in general, and of the good and bad in particular; he can say, *I know thy Works*. And as the Works are good or bad, so he approveth or disliketh them, so he commends or reproves; I may say, so he rewardeth or punisheth the Workers.

3. What is approved and commended in this Angel and Church; and indeed, approveable and commendable in any other, either Church, Angel or Christian, according to his respective capacity. Good works in general, and labour, patience, and a zeal and warmth for God, and against Sinners as such, in particular. *I know thy Works, and thy Labour, and thy Patience; and how thou canst not bear them which are evil.* That by Works here, we are to understand good Works, appears by the following particular induction; *thy Labour, thy Patience; and how thou canst not bear them which are evil*, and so forth. One commendable branch whereof was, 1. *Labour*, that is, an active endeavour and diligence to propagate the Gospel. 2. Another was *Patience* in suffering, or in bearing the Cross for the Gospel. Some think, There is here a Hendiadys; and that thy *Labour*, and *thy Patience*, signifieth only thy Patience in Labour:

τὴν ἐν τῷ κοπῷ ὑπόμενην. But this makes no difference, both Senses level at the same Scope. The 3*d*. part of the commendable Character, & what we are now to speak to, followeth: *And how thou canst not bear them which are evil. I know*, that is, I approve, *how thou canst not bear them which are evil.* So the Context will warrant us to understand it. *I know how thou canst not*---- Now it may be said of one that he cannot do, not only that which exceedeth his natural Power, but what he cannot do without Reluctancy, Abhorrence, or with any Delight or Pleasure. So here, Thou canst bear, that is, Thou canst not patiently bear: Or, it is a great grief and trouble to thee to bear: It is against thy Mind and Heart, or such a thing as thou canst with patience endure. Them which are evil, that is, scandalous Sinners; Persons erroneous in Judgment, or lewd and wicked in Life and Coversation. So the stream of Interpreters run, *Grot. Cluv. Med. Par.* Now, what is approved & commended; and is indeed, approveable & commenble in all Christian Churches, Kingdoms, Commonwealths, and particular Christians in their several Spheres, is a Zeal and Warmth for God and Religion, and against Sin and Sinners as such. *I know, how thou canst not bear them which are evil.*

From the words thus considered and opened, I shall lay down this position, as a foundation to build upon.

Doct. It is not only a laudable Character, but the indispensable Duty of all Christians, especially of such as are intrusted with Government in a Chri-

Christian Church, Kingdom or Commonwealth, to discover a Zeal for God, and a Holy Indignation against Sinners as such. *I know, how thou canst not bear them which are evil.*

To illustrate and confirm this Position, (so self evident and agreeable to Scripture in all its parts, and the Character and Practice of the greatest Saints and Reformers) I shall take the following particulars under consideration; or shew,

1. What is implyed in that Zeal for God, and Holy Indignation against Sinners as such, set forth in the Text by not being able to *bear them which are evil.* 2. That such a Zeal is not only commendable, but the Duty of all Christians; especially of Christian Rulers, whether Civil or Ecclesiastical. 3. What means are to be used in order to the Conscientious performance of this Duty; or the discovery of a Zeal for God, and a Holy Indignation against Sinners as such.

These particulars contain the Substance of the Doctrine; and will, if duly handled, give you the Scope and drift of the Text. I shall therefore hasten to their Consideration, and that in order to a practical Application of the whole: *Thou canst not bear------*

1. Then consider we what is implyed in that Zeal for God, and Holy Indignation against Sinners as such, set forth here by not being able to *bear them which are evil*; or such as are erroneous in Judgment, or prophane and wicked in their Lives. *Thou canst not*, &c. This implys, 1. A great concern for the Glory of God, and the Advancement of his Kingdom in the World: Or

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which is the same, a valiant appearance for th. Truth, and the Honour and Glory of God. The Glory of God is sullied and underminded, and his Kingdom overthrown by the prophaneness and licentiousness of Sinners, as far as in them lies. Such Sinners in their works deny his Being, and reject his Government. *In their Works they deny him.* Tit. 1 16. *They say in their Hearts, There is no God.* Psal. 14. 1. They deny him Honour and Obedience, tho' he is their rightful Lord. They will not have him to Reign over them; nay, they War against Him. Now, who hath any concern for Gods Glory, or Kingdom, but must discover his Zeal, and a Holy Indignation against such Sinners? What should be so dear to a Christian, as the Glory of God, & the honour and advancement of his Kingdom? *Do not I hate them, O Lord, that hate thee? And am not I grieved with them that rise up against thee?* Ps. 139. 21. The Glory of God is the end of our being. It deserves the flower and strength of our Affections: We are taught to give it the preference in our Devotions: And we are to seek it in the first place in all our Actions. It naturally follows then, That we should be greatly concerned for it; and consequently filled with the greatest Indignation against the invaders thereof. God's Enemies as such ought to be ours also: And nothing more discovers our Love to God, than that we cannot *bear them which are evil*; that is, them that are ungodly and enemies to him.

2. A real hatred and abhorrence of Sin. The Wicked, Ungodly and Prophane are hateful, not

as Men, but as Sinners and Rebels againſt their Maker. And what maketh them hateful unto God, ſhould make them unſufferable to all that bear his Image. He that really hateth the Sin, will never indulge and cheriſh the Sinner. *I will not know a wicked Perſon*, ſaith the Holy David, *Pſal.* 101. 4. *He that worketh deceit, ſhall not dwell in my Houſe. I will early deſtroy all the Wicked of the Land, that I may cut off all wicked doers from the City of the Lord*, *ver.* 7. and 8. *ibid.* Thus a gracious Soul in his reſpective capacity, whether a private Perſon, Magiſtrate or Miniſter, cannot *bear them which are evil.* According to his abhorrence of Sin, his Indignation manifeſts it ſelf againſt the Sinner; either by a ſeaſonable reproof, a withdrawing from his Society, a refuſal to comply with him, ſome teſtimony of diſlike, or bringing the Offender to Juſtice, by ſhame or puniſhment. Thus a Holy Indignation againſt Sinners as ſuch, diſcovers the curſed nature of Sin, and how hateful it is to a gracious Soul. And *e contra*, a connivance at the Sinner, argues ſome reſpect unto the Sin. It was *Jehoſaphat*'s foul blot and blackeſt ſpot, that he loved them that hated the Lord. 2 *Chro.* 19. 2. *Shouldeſt thou help the ungodly, and love them that hate the Lord? Therefore is wrath upon thee from before the Lord.*

3. All lawful endeavours to reform, or in caſe of obſtinacy to reſtrain Sinners in their courſes: Who would not deſire and endeavour the Reformation of Sinners, if poſſible? Under the old and ſevereſt diſpenſation, the very Cities to be deſtroyed, had firſt Peace proclaimed to them. If

there is the leaſt hope of Reformation, by Exhortation, Reproof or otherwiſe; how happily are ſuch endeavours uſed? He that turneth a Sinner from the evil of his way, ſaveth a Soul from Hell. And to this end we ſhould neither ſpare our prayers, nor our moſt earneſt endeavours, every one in his place and Station. But if this will not do, as we regard God's Honour, our own Duty, the good of Sinners, or the happineſs of Mankind, we muſt labour to reſtrain and ſuppreſs growing wickedneſs, every one according to his place and ſtation: For no plague ſo ſpreading and dangerous as Sin: No evil ſo threatning to the private and publick; to Families, Churches and Kingdoms. It is a curſed and bitter root, the reproach of any People, an Evil attended with dreadful conſequences and effects. It therefore highly concerns every one to endeavour to reſtrain the courſe and ſpreading thereof. This ſhould be the great care and work of Maſters in their Families, of Miniſters in the Churches, of Magiſtrates in the Commonwealth, and of all Perſons in their ſeveral places. And how much good might be done, if all did joyn hand in hand in this Work? Then ſhould we glory not in the empty Name of the Reformed, but in a happy Reformation. The plague would ſtop, and Sinners would appear as Theeves and Robbers, were they on all hands purſued with the hue and cry. When all in their ſeveral places ſet up their ſtandard againſt Wickedneſs and prophaneneſs, when Miniſters uſe aright the Keys of Doctrine and Diſcipline, and live down Sin; when Chriſtians teſtify againſt,

an arraign it on all occasions; and Magistrates are a terrour to evil works; and as Ministers of God and Divinely appointed Revengers execute Wrath upon incorrigible Sinners and evil Doers: Then there may be some hope of a Reformation; then may it be said of all, That they are Zealous for God, Valiant for the Truth, and Active to restrain and stop the torrent of growing Wickedness: Or as it is in the Text, that they *cannot bear them which are evil.*

Who but such as delight in devastations can stand unconcerned to see a devouring Fire, spread and consume all before it? In such a case, what hands are at work? What endeavours used? All bring their Buckets and offer their Service. And is not the danger as great, or greater, when Sin breaks in upon a Land as a Flood? When it runs as Lightning, and kills like the Plague? When it spreads as a Gangrene, and eats like a Cancer? In a word, when Iniquity abounds, and the number of Sinners is daily increased, Who should not then stand in the Gap, and appear for God? Who should not endeavour to bind up the hands of Self-murtherers, and to restrain the course of such Sinners, as are not only thorns and briers in the sides of the Church, but a plague unto the World? Surely when Sinners turn obstinate and resolute against Reformation, 'tis high time for such as fear God to appear for him, and manifest a Zeal for his Glory. And should they not, considering how good their Cause is, be as active for God, as others are or can be for the Devil? Methinks all Christians should be ambi-

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tious of the Character of the Text, *Thou canst not bear them which are evil.*

Thus a true zeal for God, discovers not only a Concern for his Glory, and a Hatred of Sin, but stirs up to all lawful and possible Endeavours to reform or restrain Sinners in their wicked Courses. So much at least is emplyed in not being able to *bear them which are evil.*

II. Consider we, That such a zeal is not only commendable, but the Duty of all Christians; especially of Christian Rulers, whether Civil or Ecclesiastical. All Christians in general, in their several places, are bound by their allegiance, to declare their Love and Loyalty to God, and their hatred of his Enemies, *It is good to be zealously affected always in a good thing, Gal.* 4. 18. And what better thing than the pursuing of Gods Glory in the reformation of Sinners: Moreover, this zeal for God, is one of the Effects and Discoveries of true Repentance, or *a godly Sorrow, 2 Cor.* 7. 11. Yea, what zeal? It is a Frame most contrary to a lukewarm and *Laodicean* Spirit, than which nothing is more hateful unto God: And therefore, Sinners of such a temper, are called to this, instead of all other Duties; and that, because indeed a pious and regular Zeal leads to all other holy Performances. *Rev.* 3. 19, *Be zealous therefore.*

This was that which made *Phinehas* famous to all Generations, and gained him the Covenant of an everlasting Priest-hood: He was zealous for his God, and against these bold Sinners *Zimri* and *Cosbi*, *Numb.* 25. *verse* 8, 15. This seems to

to have been *Elijah*'s Boast, or matter of glorying; he pleads it twice before God in a Breath; *I have been very jealous*, (surely it was his Zeal that made him so) *for the Lord God of Hosts*; *for the Children of* Israel *have forsaken thy Covenant*, 1 Kings 19. ver. 10, 14. This was that which gained the highest Character from the Spirit of God to *David*, *Asa*, *Jehoshaphat*, *Hezekiah* and *Josiah*, above all other Kings; they zealously advanced a Reformation. This is the great Glory of the promoters of Reformation in any and all Ages; and an Argument of the greatest sincerity and faithfulness in Gods Service. It is what the Religious *Nehemiah* (and the same may be said of other Reformers) took much comfort in, in his Reflections upon, and Examination of his former Life. *Remember me, O God*, (saith he) when he had been reforming and cleansing the People, and manifesting his zeal against the prophanation of the Sabbath. *Nehem.* 13. 31. What shall I say? It was one of the great and crying sins of *Judah*; and what forced such floods of tears from the fervent Prophet *Jeremiah*, That the people *bent their tongues for lies, but were not valiant for the truth upon the Earth*, Jer. 9. 3. Surely then to be zealous for God, is a duty incumbent upon all, high and low, that espouse the interest of God and Religion.

But that Christian Rulers, whether Civil or Ecclesiastical, should more especially discover a zeal for God, and the reformation of Sinners; that they should in their respective places, endeavour to cast off all evil doers from the City

of the Lord; will further appear by considering, that,

I. Their function and places call them to appear in a more eminent manner for God. Such are God's mouth unto, and his representatives among the people: God hath raised them unto honour above others, and invested them with Power and Authority, in order to instruct, rule, reform and punish Sinners. It is their work, & the very design of their office, to stop the current of Prophaneness, to promote Righteousness, to discountenance Sin, and maintain the power of Godliness.

Therefore they are to lay themselves out for God: The Minister to reprove, rebuke, exhort with all Authority: And the Magistrate to maintain justice and good order, and to distribute rewards and punishments: For he is the Minister of God, a Revenger to execute Wrath upon him that doth evil. Hence it is, he is said *not to bear the Sword in vain*, Rom. 13. 4. Let such Rulers consider the great end of Providence, in calling them to Authority over and above others; and they need no more to discover or prompt them to their duty to be zealous for that God, by whom they rule, and to whom they must be accountable, for the faithful discharge of thier places: For to bear patiently them which are evil, to encourage or connive at Sinners; what is it, but to contradict the end and great design of their Office?

II. By not opposing and appearing zealously against spreading wickedness, they involve them-

selves in the guilt of the abominations and sins committed in the places where they Live and bear Rule. *Malum qui non prohibet cum potest, Jubet*; saith the Moralist; he that suffereth Sin to be committed, when it is in his power to hinder it, is equally guilty with the acter: And the guilt is so much the greater as any is in authority or power to do God Service. A Ministers People, is in a manner his Family; and a People within a Magistrates Juridiction, is his also. If it is in their power therefore to command good order, and reform the one or the other, and they do it not; what is this but to encourage sinners in their wickedness? Is it not to become publick Patrons of Sin, and consequently to contract publick Guilt? *Eli*'s great Sin was, that when his Sons made themselves vile, he restrained them not. Therefore saith the Lord, *I will Judge his House for ever*, 1. Sam. 3. 13 how far this concerneth all in Authority, who also are Fathers in their several places, let them consider. I am sure, he payed dear for his negligence, and it is recorded for admonition to others.

III. Much may be done to restrain growing Impiety, and prevent impending Judgments, when Men in authority perform the duty of their places. Sinners are greatly discouraged when they see others brought to shame or punishment, and that there is no transgressing with Impunity. The zeal of two such Witnesses, as a Religious Magistracy and Ministry, doth not only torment, but terrify the boldest Sons of *Belial*. And for encouragement, Acts of Justice are a Sacrifice

acceptable unto God, and sometimes as an atonement for the most crying Sins; as in the case of *Phinehas*. But supposing a People incorrigible and equally regardless of the Authority of religious Magistrates and Ministers, (which is the saddest case, & the worst that can be supposed) yet what comfort will it prove unto such Rulers that they have done their duty? It is not of them that Sin groweth, or Sinners multiply? They stood in the Gap, and their great Affliction was, that the Sons of *Belial* were too hard for them. But however, as faithful Witnesses, and in some sense Martyrs, they shall have their Souls for a prey. God is not unfaithful to forget their labour and zeal for his Glory.

IV. A hatred of Sinners, & a restraint of Prophaneness makes Rulers a publick blessing unto any People. By righteousness a Nation is exalted, and Sin is not only a reproach, but a sore and threatning evil. Then it is, *The wicked walk on every side, when vile Men are exalted* Psal. 12. 8. Then sinners multiply, and sin appears bare faced: And the consequence is, such Rulers are a visible Judgment, and a Curse upon the People: They are given in wrath and not in mercy. On the contrary, religious Rulers are a publick Blessing, as pillars on which the happiness of a People stands firm and unshaken. *The Earth and all the Inhabitants thereof are dissolved; I bear up the Pillars thereof*, (saith the royal Psalmist) *Psal.* 75. 3. Were it not for Government, all things would soon come to ruin and dissolution: Not only the throne, but the happiness of

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Mankind is eſtabliſhed by Righteouſneſs. *Bleſſed art thou, O Lord, When thy King is the Son of Nobles, and thy Princes eat in due Seaſon*, Eccles. 10. 17. That is, when the Rulers are Religious, then theſe Mountains bring peace, quietneſs, happineſs, and many bleſſings unto the People. Piety and Righteouſneſs are always attended with many other bleſſings. Happy is that Land where Miniſters are burning and ſhining Lights, and the Magiſtrates Peace and Righteouſneſs! It were an eaſie matter to proſecute this Argument. God commandeth Rulers to ſtrengthen the hands of the Righteous, and be a terror to all workers of Iniquity. He encourageth them in their duty, and engageth himſelf for their ſafety and reward: He placeth them in the moſt honourable poſt to carry on the work of Reformation, and advance his Kingdom: He intruſteth them with the execution of his Laws, and the cure of Souls: He ſuperviſeth how they uſe their Authority for him: He commends their zeal, and frequently and viſibly puniſheth their negligence, and ſo forth. All theſe heads might be largely ſpoken to, but I ſhall ſtop: From what hath been ſaid, I humbly ſuppoſe, it is the plain and undeniable duty of all Rulers, Civil and Eccleſiaſtical, to diſcover a Zeal for God, and the Reformation of Sinners. But leſt the time ſhould fail, I proceed to ſhew.

III. What means are to be uſed in order to the conſciencious Performance of this Duty of diſcovering a Zeal for God, and a Holy Indignation againſt Sinners as ſuch, *Thou canſt not bear*,

&c. I acknowledge, that notwithstanding all means that can be used by men, and even by religious Magistrates and Ministers, it will be found difficult to carry on a Reformation; especially when sinful Habits are rooted, and Sinners hardned in a great measure through a custom of sinning, a general Example, worldly Advantages, the Encouragement of the times, or the Prejudice of a prophane Education. In such Circumstances, Reformers must expect to meet with great Opposition, and many Discouragements. As they *cannot bear them which are evil*, so Sinners can as little bear a Restraint, and coming under the Power of Religion: They love their Lusts better than their Souls, and nothing enrages them more than, to be forced to cut off their right Hands, and pluck out their right Eyes. And (alas!) such is the Corruption of depraved Nature, that not a few, whose Examples have a great Influence, set up as Champions for, and Patrons of Sin and Prophaneness. All this must be own'd, and is matter of Lamentation. But yet notwithstanding, such as fear God, must not be discouraged, or neglect their Duty, *Via Virtutis ardua est, sed jucunda.* The way of vertue is strait and uneasy, but yet the pleasure of the Duty surmounts all Difficulties. And if it is the Duty of all in their places, and especially of Rulers, Civil and Ecclesiastical, to discover a zeal for God, and a Holy Indignation against Sinners as such, (as you have heard it is) Then is it their Duty also to use all lawful means, appointed for the Reformation of Sinners.

And

And the first that I would recommend to all in general, is a personal Reformation. By the Blessing of God, this will prove a powerful and convincing Argument. I am sure, it is most improbable, that they should prove Instrumental to reform others, that take a sinful Latitude themselves. Such do but harden Sinners in their wickedness, even, when they plead most zealously for a Reformation. They that would reform others must lead the Way. They must begin first at home, and discover their Sincerity, Zeal and Authority, in the Reformation of themselves and their Families, or such as have any Dependence upon them: Then may they appear boldly for God abroad, and none to make them ashamed; otherwise they must expect to hear, *Medice cura teipsum.*

More especially the religious Example of Christian Rulers, Magistrates and Ministers, will be found to have great Influence, *Regis ad exemplar totus componitur Orbis.* The same holds true of subordinate Rulers in their places. The Experience of all Ages affords us sufficient Proof hereof. We read not of any Holy Magistrate or Minister, but hath done something, nay, much good in his place; or of any bad ones, but have done much hurt. Examples are of greater Force than Precepts. They have a strong Influence and a secret power over the Consciences and Minds of Men. Where they are good, they make Sinners their own Accusers and Judges. He that is impartial, watchful and severe over himself, hath great authority when he reproveth sin in others: And if

they are not hardned, he is moſt likely to prevail with them.

But to think, that God will honour any one to reform others, that hateth to be reformed himſelf, is next to the expecting a Miracle in the moſt unlikely way. What recommended the Chriſtian Religion in all ages, was next unto the Grace of God, that the Propagators thereof led the moſt innocent and holy Lives themſelves, *Non magna loquimur, ſed vivimus.* Our good Examples will call loudly to Sinners, if we ſay little or nothing. And it is a moſt certain Diſcovery of a zeal for God, and a holy Indignation againſt ſin, when we dare not allow it in our ſelves.

A 2*d.* mean is, To manifeſt our Hatred of Sin, and our religious Diſpleaſure with Sinners, on all occaſions. They have but little zeal for God, or love to Him, that ſmile upon ſin, or cheriſh Sinners in their Wickedneſs. It is fit the world ſhould know, (as well as God and our own Conſciences) that we look upon ſin, as a ſore & malignant Evil, an Affront to God, and a Rebellion againſt his Law; and on Sinners, as enemies to the righteous Government of the World. And if ſo, how can we but frown upon the one, and teſtifie and declare againſt the other? *A froward Heart ſhall depart from me, I will not know a wicked Perſon,* Pſal. 101. 4.

If Sin & Sinners have not our Hearts, it favours of Hypocriſy to favour them with our Countenance. And it excuſeth not here, (how common and plauſible ſoever the Objection, or rather Pre-

[illegible] That Sinners are above us in quality,

or such as may not regard our Dislike of their Ways; nay, that will sin the more, to add to our Displeasure.

I say, this excuseth not the neglect of our duty, for we are bound to testify, (at least so far for God) that Sinners of what Rank soever may know, that we dare not sin at their rate. And this may be done several ways, either by silence, by a gentle reproof, by discovering some dissatisfaction, by bearing our testimony, by removing from, or avoiding the Society of Sinners, and so forth: And all this without venturing on the Cross, further than we are commanded to do, & what I humbly suppose is the duty of all in general, that would appear to have any zeal for God, or his Kingdom. But if the Laws of a Land allow it, I think we ought to go yet further; even so far as to arraign Sin, and bring incorrigible Sinners to shame or due Punishment by our testimony, if no other private Methods are like to reclaim them. Our Faithfulness to God and his Interest, calls for no less at our Hands, what Inconveniencies soever seem to attend the Performance of our Duty. It argues too much, either of a mean or carnal spirit, to consult here with Flesh and Blood, or to be swayed by Interest, Custom, or Example. We are to do our duty, and trust our God. Whatsoever deserveth our Hatred and Displeasure, therefore ought not to have our Connivance, far less our Countenance and Encouragement.

A 3*d*. mean is, Earnest Prayer to God, and Humiliation for the sins of the Place and Land

where we live. They discover but little zeal for God's Glory and Kingdom, or concern for the danger of impenitent Sinners, that live securely, and restrain prayer in a time of great Provocation. What! a zeal for God, and yet not lament and bewail his Dishonour? Any zeal for, or regard to an angry, provoked God, and yet not pray unto him! Any Pity to, or concern for endangered and self-destroying Sinners, and yet not lift up a Petition for them! How inconsistent are these things? Methinks, if neither the Honour of God, (of all others the most powerful Motive) or Pity unto Sinners, incite and awake us to Prayer and Humiliation, in a time of great Provocation, our own Danger should do it; which we may see, when we read, that they only escape, and are marked, and sealed in the Day of God's Visitation, *that sigh and cry for all the Abominations that be done where they live*, Ezek. 9 4.

It is possible, that all our Zeal and Endeavours cannot put a stop to the strong current of Prophaneness. But this calls us so much the more to Humiliation and Prayer. And this we are called to, and can do. We can bewail that which we cannot amend. We can humble and afflict our selves, and wrestle with God by Prayer, when there is no hope to prevail with Sinners. And what can we do less than mourn over the Violation of God's holy Law, and the Folly, Madness, and Danger of Sinners, that hasten their own ruine, and the Judgement of the Land wherein they live? Surely, our Zeal, if we have any,

any, will bring us to our Knees; and if we cannot bear them which are evil; yet, as they are Men, Charity calls us to lift up our Prayer to God for them. If not for their Reformation, (supposing they are incorrigible) yet for the averting of God's Wrath and Judgement, under which the righteous also may groan and suffer with them.

Hitherto I have offered nothing, but what I think binds all Christians in general, that would manifest any zeal for God. But since, not only all Christians as such, are bound to discover a zeal for God, but Christian Rulers, Civil and Ecclesiastical, in a more especial Manner; therefore I think I am called, to touch also at the means to be used by them as such. And,

I. As to civil Rulers or Magistrates, Their Zeal for God, Order, and the Advancement of Reformation, (the great End of their Authority and Power) should methinks make them Lovers of those that are good, and a terrour to the evil. Such in their several Places, whether supreme or subordinate, are God's Ministers, and in a Christian Common-wealth, intrusted with the Execution of the Laws of God and the Land. The Law is equally a Protection, and Rule to them in the way of their Duty, *They are God's Ordinance for good, and to execute Wrath upon him that doth evil*, Rom. 13. 1, 2, 3. If then they have any zeal for God, any regard to Justice, any sense of their own Duty, or any Dislike of, or Displeasure against those which are evil, They must look to it, that the Laws be not broken or con-

demned. God's Laws are holy & unalterable, & civil Constitutions grounded upon them, are neceſſary and binding, and of great Force, becauſe of their Correſpondency, and Agreement with the former. Now what good Magiſtrate can ſuffer both to be trampled underfoot? The higheſt Powers (with the ſupreme Magiſtrate, where there is any) makes Laws in order to be inviolably obſerved, and not broken at will, or ſet at nought. And ſubordinate Rulers are appointed for, and generally intruſted with their Execution. If the former be good Men themſelves, the Laws they make are ſo in like manner. And if the latter are ſuch as do their Duty, then the Laws have all their Force. And is not this the great End and Deſign of Magiſtracy?

Wicked Men fail not to ſhew and manifeſt their zeal. If placed in Authority, they carefully look to it, that ſuch as the Statutes of *Omri* were, be kept, that the Hands of Sinners be ſtrengthned, and ſo forth. Woeful Experience atteſts this. And ſhould not Chriſtian Rulers then, and ſuch as would be accounted good Men, and a Bleſſing to their Country, ſhew their zeal in ſeeing good Laws put in Execution, and encouraging ſuch as fear God? It is their place to weild the Sword of Juſtice, to ſtrengthen the Hands of the righteous, to diſcourage Sin by Authority, and to bring obſtinate Offenders and Tranſgreſſors to Puniſhment.

If they fail herein, they defeat the End of Government, they enervate the Laws, & ſtrengthen the Hands of Sinners. What ſhall I ſay? It

is

is by their Faithfulneſs and Zeal, that they become publick Bleſſings, that they gain reſpect with God, and good Men, that they credit and ſtrengthen the Laws wherewith they are intruſted; and in fine, are in any probability to promote the Reformation of Sinners, or hinder the ſpreading of Impiety and Prophaneneſs.

On the contrary, their Indifferency or Partiality makes them a publick Nuiſance, Judgement and Curſe. How then doth it concern them, to diſcover a zeal for God, and by their own Example, and the due Exerciſe of their Authority to give force unto the Laws, the Execution of which they are intruſted with? Thus they appear at once to be good Men, and good Rulers, and may by God's Bleſſing do much to deſtroy the Miſeries, and ſtop the current of Prophaneneſs.

II. As to Eccleſiaſtical Rulers or Miniſters; ſuch are to diſcover their Zeal, and anſwer the End of their Office, by the right uſe of the Sword of the Spirit, which is the word of God. Their great Work is to uſe this Sword, ſo as to reach the Conſciences of Sinners.

Of all Men they ſhould be Μισοπονηροι, haters & diſcouragers of them which are evil: Not that any outward coercive power belongs to them, or that any pretended zeal can warrant them to move out of their own ſpiritual ſphere. No, their Weapons ſhould not be Carnal, but Spiritual; And their Zeal for God and Charity to Souls ſufficiently diſcovers it ſelf in the conſciencious diſcharge of their Miniſterial Office. This the

Apoſtle

Apostle *Paul* summs up in a few words, 2 *Tim.* 4. 2. *Preach the Word, be instant in season, out of season, reprove, rebuke, exhort with all long suffering and doctrine.* And this one rule observed, with a holy life, and the exercise of that discipline against Offenders that the Scriptures Warrant, will be a sufficient and practical proof, that they *cannot bear them which are evil.*

These Rulers are, its true, to be meek and gentle to all; but their meekness is so to be tempered with zeal, that they appear not in the least to connive at Sin, far less encourage it, and strengthen the hands of Sinners.

Then they are faithful Witnesses, and Champions for the Kingdom of God, when they *cannot bear them which are evil:* That is, when they labour to convince and convert Sinners: and by the Key of Discipline, deprive the Ungodly and Prophane of Christian Priviledges. So shall their Lord and Master approve their Zeal, and Reward their Labours and Fidelity. *Thou canst not bear them which are evil.*

So much of the heads proposed for the clearing of the Doctrine; A few words more of the promised Application, and I shall conclude. The liberty I have taken to enlarge already, together with the short prescribed time allowed, confine me to doe the less here, and leave the more for you. Some things I must hint at, and these I shall comprize, and shut up in an Address to three sorts of Men; all bound to discover a Zeal for God, and the Reformation of Sinners. I mean Civil Magistrates, Ecclesiastical Rulers, and all Chri-

Christians as such in their respective Places and Relations.

1. I make bold to address to Civil Magistrates; not presuming to dictate, or teach them their duty, but as a Christian, a Minister, and one that breathes after, and prays for the advancement of Reformation and Righteousness, to put them in remembrance.

You Christian Rulers then, high and low, of what denomination soever, know, That it will be your Glory, and what will add to the lustre of your Crown, to deserve the Approbation of the Text, that you *cannot bear them which are evil. I know, how that*, &c.

I beseech you, let the Glory of God, the Necessity of Reformation, the Sense of your own Duty, the threatning Clouds that hang over our Land, and the great danger, and growing number of bold Sinners, stir up your Zeal, and awake you unto Righteousness.

You see, That the Age is become so degenerate, and alas, under a profession of Religion; and where Christianity is established by Law; that the very name of Reformation, as well as the thing, is become suspected and hateful! We seem to be ashamed and afraid of that which our Fathers gloried in. Atheism and Prophaneness break in upon us like a Flood: And it is to be feared, that all (a heavy Curse, and Gods righteous Judgment upon us) flows in a great measure hence, That so few call for, or execute Justice, & plead for Truth: Or that *Judgment is turned into Gall*, (to speak in the Language of the

the Prophet, *Am.* 6. 12. *and the Fruit of Righteousness into Hemlock.* Impiety and Prophaneness have been so long countenanced in this Land, that Sinners are not only multiplied, but become impudent and resolute against a Reformation. So that in the way of second Causes, nothing is like to restrain the general Corruption, but either a sweeping Scourge with the Sword of Vengeance, or the zealous Execution, and right Use of the Sword of Justice.

What can prevent the terrrors of the Lords Wrath, but that such as are called Gods, and bear the Sword, execute Wrath upon him that doth evil, if there is no other way to reform him? How singular are our helps and advantages to advance a Reformation? We have excellent Laws, grounded upon the law of God, sufficiently plain and full against Prophaneness.

And now the highest Powers call for the execution of the Laws. To this purpose we have had (by Divine Providence) of late years, so many Laws and Proclamations for the suppressing of Prophaneness.

What remaineth then, but that all you who are intrusted with the execution of the Laws, approve your selves to be Ministers of God; and that every Sin that falls within your Cognizance, run upon the point of the Sword? Methinks, your zeal for God should make you spend your most angry looks on the boldest, and most daring Sinners, and bring such as fear not God, to tremble before you his Vicegerents. Ah, shall the Sword of Justice rust in your hands, while Sinners

hers are hardned, [illegible]
nity? Shall the best Laws prove a dead, or rather a killing Letter, for want of being put in Execution? Shall Nurseries of Prophaneness grow up before the eyes of Christian Magistrates, & these also called the Reformed? God forbid.

He that ruleth over Men, must be Just, ruling in the fear of God, 2 Sam. 23. 3. Awake then you Ministers of a jealous God, and make the Sinners of our *Israel* ashamed, nay tremble before you. You have an opportunity put in your hands to doe God Service, singular Means and Encouragements. You have the Law on your side: You have your Inferiour Officers, and the Command of all the People to attend your Motions.

Awake then, let not our Sabbaths be prophaned any longer: Let not the Name of God be blasphemed: Let not the Holy Laws of the Lord, and the good Constitutions of our Land, be dareingly broken and trampled under Foot: Let not our Taverns and Ale-houses be more frequented and full than our Churches. Let not roaring Debauchees, Atheists, corrupters of Youth, and prophane Varlets, boast of Impunity: Let not the Enemies of God and Godliness find Protection or Encouragement under Christian Rulers. In a word, let not all that is Sacred, be turned into Ridicule, to the Scandal and Wounding of Religion, the disgrace of Government, the grief of all sincere and zealous Christians, the joy of Devils and Sinners, the increase of Abominations, and the hastning of sore Judgments upon our Land. *Discite Justitiam moniti. Be Wise*

of the Earth. Serve the Lord with Fear, and rejoyce with Trembling, Psal. 2. 10, 11. What shall I say? Let there be an accomplishment of the happy Prophecy in our Days; *I will make thy Officers Peace, and thy Exactors Righteousness*, Isa. 60. 17.

II. A few words to Ecclesiastical Rulers: I mean all Ministers of the Gospel, and Pastors of Christian Churches, let me as a remembrancer recommend to such, That they be ambitious of the Character of the Angel of the C. of *Ephesus*, *Thou canst not bear them which are evil.* Surely, this is best done by Preaching and Living sin down. None but Angels of Darkness do cherish Prophaneness, or encourage the Prophane. Consider, Revd. & dear Brethren, it is not a blind Zeal, or for Trifles, that will credit the Ministry, or glorifie God. Piety, Meekness, Moderation and Charity, not Strife, Contentions, Wars and Fightings, become the Messengers of the Prince of Peace, the meek and loving Jesus, who smartly reproved the precipitant Zeal of his Disciples, that in their Anger would command fire from Heaven; saying, *ye know not what spirit ye are of*, Luke 9. 54, 55. *Woe to them that spend themselves for Circumstantials and useless Ceremonies, and would fire Church and State for the Tythe of Mint, Anise and Cummin, and yet in the mean time pass over the weightier matters of the Law, Judgement, Mercy, Faith, and the love of God*, Mat. 23. 23. & Luke 11. 42 While Men contend for the shadow, the substance is lost.

Some

Some (alas) see no need of Reformation; all their Cry is Schism, Schism. And all because there is not a constant Communion externally, even in the most unnecessary and needless, irksome, and troublesome, if not sinful things. They that harp so much upon this string, consider not how secretly they wound, and reflect upon our Rulers, that would establish, or allow, which you please, a Schism by Law, the Spiritual Fathers, the right Reverend Bishops also concurring, and not so much as bearing their Testimony to the contrary. But such restless Spirits would do well to goe yet to School, and learn the right and true Notion of Schism. If they will not learn from the Scriptures, to which they have been so rationally, and frequently referred, yet methinks they being of the Communion of the Church of *England*, should regard the Judgement of some of the greatest Men, and Lights of that Body in this Point. The Men I shall name, (and the most learned and valuable Doctors are of their mind) are such as they cannot reasonably except against; and by the evidence of two Witnesses (instead of many that might be produced) they may see an end put to the Strife.

The first is the Learned and Reverend *Chillingworth*, in his Preface to the Author of Charity maintained, his Words are these, "Neither is it always of necessity Schismatical, to "separate from the External Communion of a "Church, tho' wanting nothing necessary: For "if this Church, supposing to want nothing ne-"cessary, require me to profess against my Con-

" ſcience, that I believe ſome Error, tho' never " ſo ſmall and Innocent, which I do not Believe, " and will not allow me her Communion but upon " this condition; in this caſe, the Church for re- " quiring this condition is Schiſmatical, and not " I, for ſeparating from the Church.

To this let me add the Concluſion of his Preface, " Let all Men (ſaith he) believe the Scrip- " ture, and that only; and endeavour to believe " it in the true ſenſe, and require no more of o- " thers: And they ſhall find this not only a bet- " ter, but the only means to ſuppreſs Hereſie, " and reſtore Unity. For he that believes the " Scripture ſincerely, and endeavours to believe " it in the true ſenſe, cannot poſſibly be a Here- " tick. And if no more than this were required " of any Man to make him capable of the Church- " es Communion, then all Men ſo quallified, tho' " they were different in opinion, (and I add, *conſequently worſhiped in different places and poſ- tures*) "yet notwithſtanding any ſuch difference, " muſt be of neceſſity one in Communion. So far this Learned Man, who had a true Notion of Schiſm.

The other is the very learned Dr. *Stillingfleet*, late Biſhop of *Worceſter*, his cool and unbyaſſed thoughts you have. *Iren.* chap. 6. pag. 117. " Where any Church (ſaith he) retaining Puri- " ty of Doctrine, requires the owning of, & con- " formity to any unlawful or ſuſpected practice; " (mark that) Men may lawfully deny Confor- " mity to, and Communion with that Church in " ſuch things, without incurring the guilt of

" Schism; read pag. 119. to the same purpose. And that this was the Drs. settled Judgement not in his younger years only, appears from many other places of his learned Writings. Discourse of *Idol. of Rome*, pag. 7. " We are sure (saith " he) that wilful Ignorance, or choosing a worse " Church before a better, is a damnable sin, & " unrepented of, destroys Salvation. Again, pag. 39. " That Church is to be judged purest, " that hath the best grounds; and consequent- " ly, it is of necessity to Salvation, to embrace " the Communion thereof. And in his rational Account of the *Prot. Relig.* p.291. " Lesser Socie- " ties cannot in Justice make the necessary Condi- " tions of Communion narrower than those which " belong to the Catholick Church, (*i. e.*) Those " things which declare Men Christians, ought to " capacitate them for Communion with Christi- " ans. Again, *ibid.* " The main End of the Chri- " stian Society, being the Promotion of God's " Honour, and Salvation of Mens Souls, the pri- " mary Obligation of Men entring into it, is the " Advancement of these ends to join in all Acts " of it, so far as they tend to these Ends: But " if any thing come to be required directly re- " pugnant to these Ends, those Men, of whom " such things are required, are bound not to " communicate in those lesser Societies, where " such things are imposed, but to preserve their " Communion with the Catholick Society of " Christians. Again, pag. 331. " He that sepa- " rates only from particular Churches, as to " such things as concern not their Being, is only

"ſeparated from the Communion of thoſe "Churches, and not the Catholick. And there- "fore ſuppoſing that all particular Churches, "have ſome Errours and Corruptions in them, "tho' I ſhould ſeparate from them all, (that is "no doubt from thoſe Errours and Corruptions "in them) I do not ſeparate from the Commu- "nion of the whole Church, &c. And the reaſon he ſubjoyns, "I declare the grounds of my ſe- "paration to be ſuch Errours and Corruptions, "which are crept into the Communion of the "Churches, and impoſed on me in order to it. "I withal declare my readineſs to joyn again, if "thoſe Errours and Corruptions be left out. So much, and I think enough from our learned Dr. and Biſhop.

O that Miniſters would diſcover their zeal for God, in contending not for the ſhadow, but the ſubſtance, not for ſilver Shrines and deluſory Trifles, *but for the Faith once delivered to the Saints*, as Jude *ver.* 3. Then they would no longer ſow Pillows under Mens Armholes, nor make the Hearts of the righteous ſad, nor ſtrengthen the Hands of Sinners, but ſpend and be ſpent to carry on a happy reformation to the glory of God; that is, they would no longer *bear them which are evil.*

III. Once more, a Word to all Chriſtians as ſuch in their reſpective places and relations. Be exhorted Chriſtians to put to your helping hand, as you have any Zeal for God, or Love to religi- on, to advance the reformation of a ſinful and de- generate Age. Let Parents teach and inſpect

their Children, and Masters of Families their Servants; *And let all consider one another to provoke to love and good Works*, Heb. 10. 24. There is a great Emphasis in the παροξυσμὸς of that Text, or word translated, *Provoking*. It signifies a provoking with fervour and zeal, smartness and sharpness. Now Christians, be thus zealous for God, and valiant for the Truth; throw water on the Fire wherever it breaks out round about you.

You must not mind your own things only, but those also of others, and more especially, what the Honour and Glory of God are most concerned in.

You must not only Pray, Praise, Love and Fear God your Selves, but you ought to pity Sinners, that hasten not only their own Ruin, but a common Calamity.

And in order hereunto, if you cannot by your zealous Endeavours, pluck these Brands out of the Fire, or prevail with them to consider the evil and fatal consequences of their ways; you are called in the next place highly to Value, and zealously to Encourage all reforming Magistrates, and facilitate their Work to them, and all Officers of Justice under them; and to prize a Powerful, Faithful, & Laborious Ministry. These means God usually blesseth, to convert and doe good to Souls; if Christians were thankful for them and conscientious to improve them to the best advantage, how much good might be done? What shall I say? Christians, let every one in his place, be valiant for the Truth, Lovers

of

of such as love and fear God, and Haters of all that hate him in his Laws and Kingdom. *Them that honour God, he will honour, and they that despise him, shall be lightly esteemed*, 1 Sam. 2. 30.

Thrice blessed are and shall they be, of whom the Searcher of Hearts shall approve, in this Life, in Death or Judgment, in the words of the Text, *I know, how you cannot bear them which are evil.*

Now to our High, Holy, and Jealous God, who deserves our zealous Appearance for him, and will reward the Love and Labours of his Servants, to the Father, Son and Holy Ghost, be all Glory, and the Kingdom for ever. *Amen.*

J. C.

FINIS.